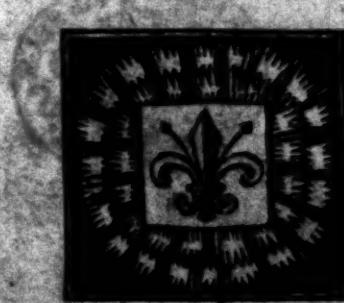


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THE
SOVLES
INGRAFTING
into CHRIST.

By T. H. A



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THE
S O V L E S
Ingrafting into
C H R I S T.

M A L. 3. I.

Bebold, I will send my Messenger, and bee shall prepare the way before mee, and the Lord whom yee seeke shall suddenly come to his Temple: even the Messenger of the Covenant whom yee delight in: Bebold bee shall come, saith the Lord of Hosts.



Or the Preface two things are considerable. 1. What wee have done. 2. What wee will doe. We have finished the scope of our endeavour, which was to shew how Christ's Merits are applied to

the Soule, how it stands possessed of grace here and happineſſe hereaſter. Now these two things must be wrought in the Soule, before it can be made partaker of ſaving grace: 1. A preparation. 2. an Implantation. A preparation there must be, for a ſinner naturally as he bath no grace, ſo hee

is not naturally capable to receive grace. This appears in 2. things : 1. On Gods part, he breakes the cursed Combination betwixt Sinne and the Soule, hee drawes us from sinne to himselfe. 2. Something on our part touching the disposition of our hearts: and that in 2. works. 1. Contrition, 2. Humiliation. Now there was a necessity of these two to be in the Soule, as wee then disputed, for these are the two maine hinderances of our Faith : 1. Security, when the soule being blinded takes rest and sees no need to be better, therefore desires it not, hence naturall men thinke it Curiosity, therefore the Lord sends in this worke, and causeth us to know the misery of sinne, and pierces our soules with it, and so upon this we desire a change, for else it sees it must be condemned. 2.

1.

When the sinner thus sees his misery, then he begins to scramble for his owne comforts, that he may releave himselfe, hee will reforme sinne and doe superficiall duties, and so thinke to make amends, this is Carnall confidence, thus many a man perisheth, resting on these huskes, for Meanes are not Mediatoours, and Services are not Saviours ; Now in the place thereof God discovers that there is sinne enough in the best services. The Soule being thus plucked off from sin and from all his lusts, and pared from his abilities, renouncing all confidences, and being nothing hee is fit for Christ to bee all in all unto him, thus farre we have gone. All this while the Soule is like the children of Israel partly wan-

2.

dring in the valley of Teares, partly wildring in the

the desert of Humiliation. Egypt was a Type of a mans naturall condition, Moses a Type of the Law, Iesuah a Type of Christ, the wildernesse a Type of these two. Now the soule having passed through all these, is just upon the Coast of Canaan. The soule is like a graft, first, it is cut off, then pared, and then ingrafted: So Contrition cuts us off, and Humiliation pares us. The next Point is, the ingrafting into the Lord Jesus, the heart being thus prepared, it is implanted into the true vine, the Lord Christ.

Touching the worke, wee will discover these 2. things:

1. { We will open it in generall.
2. { We will discover the parts of it.

What it is in generall, our implantation into Christ, is the worke of the Spirit, whereby the humbled sinner stands possessed of Christ, and is made partaker of the Spirituall good things in him.

3. Things in the Description.

The humbled sinner, for else nothing to doe with Christ, stands possessed of Christ, I use the word possessor, because it is rather wrought upon the soule, than comes out of any Principle in the soule; Christ possesses him, and hence hee comes to be possessed, Gal. 4. 9. as if he should say, 'It is not, how wee can perceive him, but how hee will know us.' Philip. 3. 12. Still a man is more passive than active, the worke lyes on Gods part. The childe holds the father, because the father holds him. So we hold God, because he holdes us.

2. Hee is made partaker of the good things in Christ , still the action lyes on Christ's part , wee worke so far, as we are wrought on.

These two things are generall in all the workes of application. 1. To be possessed of Christ : 2. To be made partaker of the Spirituall good in him.

1. As in vocation , Christ drawes the soule , hee challenges more of him , than the being possessed , and the soule following him there is the spirituall good.

2. In Justification , Christ layes downe a price , there is the possession , and withall , the soule is freed from the guilt and punishment of sinne ; there is the spirituall good.

3. In Adoption , Christ , not onely cals a sinner , and justifies him , but adopts him , and makes him of a sinner a sonne , there is a nearer possession , and he hath the privileges of a sonne ; there is the Spirituall good derived from Christ.

4. In Sanctification , the Lord Christ , by the power of his Spirit leaves a stampe of his Image , grace for grace , he is marked for his owne , this is the further possession ; he is freed from the power of corruption ; this is the Spirituall good. Thus in all we see , the soule is possessed of Christ , hee is partaker of the Spirituall good in him.

All this is done by Gods Spirit : a graft cannot put it selfe into the strocke , but the same hand that cut it off , and pared it , must ingraft it , to the same Spirit that wrought Contrition , and humiliation , comes to bee the Spirit of grace and promise. Now for the ground of our discourse ,

wee have chosen this Text, which is a Prophecie
of John the Baptist.

Wherein observe 2. things.

The words are spoken of John the Baptist.

First, Consider the worke of John the Baptist, he was the Messenger of God, and was to prepare the way for Christ. 2. We have the Consequence, *The Lord will suddenly come into his Temple*: We come to the point, but before I can discover the severall particulars, give me leave to open two words, that so the doctrine may bee undeniable.

1. First, what is meant by Temple. 2. What, by Christes comming into the Temple.

1.
2.

First, the word Temple, besides the naturall and literall sense of it, it is also taken Mystically and Spiritually, and so it is here to be conceived, and then it implieth partly the Church of God, I meane the company of the faithfull which serve God in uprightnesse of heart; and as in generall, all the company of the people fearing God, are said, to be the Church of God, and his Temple, so also in particular, every man that is faithfull, is the Temple of God, 2 Cor. 6. 10. *Yee are the Temple of the Holy Ghost*. Looke as it was in the materiall Temple in Jerusalem, the text saith, *the Glory of the Lord fell upon it*, and the Lord said, *he would abide there, and reveale himselfe there*, so the heart humbled and prepared is the Temple of the Lord, and the Lord takes possession of it, and rules in it, and will provide for it for ever. Looke as a man dwells in a house prepared for him,

him, so the Lord dwels in a humbled Soule. Thus we have shewed what is meant by Temple.

2. What is meant by the comming of the Lord into his Temple: as the Temple was Spiritually to bee conceived, so is this comming. By comming, is here meant, when the Lord comes to take possession of the Soule truly prepared, observe it that the Lord Christ comes as a King, therefore he hath a Harbinger before him, hee hath one to prepare all things for him.

A King comes 2. waies, first he takes soveraigne possession at the place where hee is; If he come to a towne or to an Inne, the Guests that tooke up the place, must be gone: so the Lord comes as a King, he comes to take soveraigne possession of the Soule. 2. All Kings bring furniture with them, when he comes to a place, his owne furniture must bee hung up. So Christ comes these 2. wayes, he takes full possession of the soule, and provides mercifully for the soule. Thus wee have the words opened, and now the point is plaine enough. The English of the text is this: When *John* the Baptist, by the power of the Word and Spirit of Contrition, and Humiliation, hath laid the Soules of Gods servants, humbled and willing to be at Gods dispose, then suddenly and immediatly, the Lord Jesus will come, and hee will command as a King, and take possession of an humble Soule, and provide gratioufly for it, hee comes to the naked wals, he brings his provision with him, he cares for nothing but a Soule prepared and emptied, and he will bring provision enough

enough of Vocation, Adoption, Justification, and Sanctification: now we will gather the points as they lye.

That the Lord Jesus cannot be hindred from comming into an humbled Soule. 1 Doct.

That the Lord Christ takes possession of the Soule, as a King, and will provide for it. 2 Doct.

The first is, that Christ cannot bee hindred from comming into a Soule truly humbled, hee commeth speedily, as who should say, he layeth all other worke aside, as though he cared for nothing, lookt after nothing, intended after nothing, but how all might come into the best prepared: the wicked of the world, he will not come at them; though the rich erie, he will not heare them; though the honorable perish, he will not looke after them; but the Lord will come suddenly into an humble Soule, may, and speake with reverence, he leaves all Company, he leaveth Heaven and the blessed Angels, he leaves all, and onely desires to be in, and to live with an humble broken heart, it is the manner of the Phrase; he comes suddenly, as who should say, he leaveth all alone, he cares for nothing, go he must, and take possession of a broken Soule; this is the cause that the Scripture doth not content it selfe, in expresting the marvellous respect, that the Lord hath toward such a Soule, the delight the Lord hath in an humble Soule, he will lie with a broken heart, and dwell with it, and sleepe with it, he will suddenly come into this Temple, *Lk. 15. 11.* We may see it in the father of the prodigall, the

prodigall he resolved to returne to his father, and
say, I have sinned against Heaven and against
thee, &c. the father he observes this, that he is
content to be at his dispose, and hee lyeth at the
doore, and desires to come into his family,
though his condition were base, and he was rag-
ged; the father he might say, go to your Queanes,
let them comfort you if they can; no, the text
faid, hee saw him a farre off, and hee ranne and
had compassion on him, and fell upon his neck,
and kissed him, before the prodigall could
speake a word, or kneele downe, he ranne, and
kissed him.

Obſerve here foure particulars: He ſaw him a
farre off, and had compassion on him, ranne to
meet him, and kissed him. Hee never how re-
members that he was riotous, a whorer, a drun-
kard, that he had lavished out all his ſubſtance:
all this was forgotten: but when he ſeeſhim come
humbly, and brokely, he ſaw him a farre off,
before the prodigall could ſee his father; nay hee
compaſſioned his wretchedneſſe, before he could
confefſe it, nay, hee ranne to meet him more
speedily than he could come to him, and when
the prodigall fell downe before him, hee fell on
his necke and kissed him, before he could ſpeake
a word; this Scripture doth not ſatisfie it ſelfe, it
cannot tell how to exprefſe the maruellous ready
iſlagement of the Lord, to give entertainment
to an humbled Soule, and it is remarkable, after
the prodigall had ſaid, Father I have ſinned, &c.
Fetch out, ſaith he, the beſt robe; to cover him,
and

and put a ring on his finger, &c. As who should say, Tis no matter for thy stubbornnesse and rebelliousnesse ; a prodigall thou hast been, I care not for it, bring this robe to cover him, kill the fat Calfe to feed him, and the ring to adorne him. So *Luke 15. 4.* A man that hath an hundred sheepe, and one be gone astray, he leaves there 99. and he goes seeking for that, and when hee findes the stragling sheep, though it cannot come home, he takes it upon his shoulder and brings it home : The lost sheepe is the lost Soule, that is bee-wildred, the Lord Jesus after all mercies vouchsafed to him, and kindnesse enlarged towards him ; yet the lost sheepe will be stragling, the Lord leaves all now to seeke him : and marke the phrase and the degree thereof, he leaves all to seeke it, and will never leave till hee finde it, he doth not seeke hourely, but he seekes till hee hath found it ; when he hath found it, he brings it home. The Lord will leave all, to seeke an humbled sinner, the more need thou hast of Christ, the more labor he will bestow in seeking of thee, and he will never leave seeking, till hee hath found thee ; and when he hath found thee, though thou canst not goe, he will carry thee upon his shoulders, to everlasting happinesse. This is to expresse the marvellous readinesse and bounty of the Lord, towards a poore humble sinner, *Matth. 13. 45.* This is the scope of the Parable of the Pearle ; the text saith, *The Kingdome of God is like unto a Pearle, which when a Merchant had found, he sold all he had, and bought*

is. First, we will open the text, then apply it to our purpose. The Pearle is nothing else but the rich Mercy of God, and Grace, and Salvation in Christ: the Merchant man is every poore sinfull creature, that wants mercy to comfort him, and grace to pardon him; for what is all the world, if my Soule wants mercy? well he knoweth where the Pearle is; the bargaine is thus, he must sell all and buy this Pearle: hee comes to Gods tearmes, & buyeth it at his rate, and there is no more words: this selling of all is, when a man parts with all sinnes, and confidence in himselfe: then he hath sold all, when he will neither trust to his owne worth, nor rest in his owne sufficiency, and seeth himselfe miserable by corruptions committed, and seeth that he is unable to receeve himselfe out of his misery, and then hee is willing to part with all; and when hee hath done this, then there is no more words to the bargaine, but the Lord bids him take the Pearle, he hath bought it, and carry it away with him: so then the case is cleere, if you bee good chappmen, and bid roundly, and come to Gods price, there is no more words to the bargaine. You would have sinne and Christ, God and Devill, no, no, but sell all and the pearle is yours: you may take it in your hand, and carry it home with you; thus much for the proofe.

Reasons.

I come now to the Reasons, whence comes it, that the Lord will not delay to come into an humble soule, the marvellous readinesse of the Lord, it is admirable to thinke on it: the reasons are three:

Be-

Because the Lord Jesus was sent, for this very end, by God the Father, *Matt. 15. 24.* And hee came also to this very purpose, *Luke 19. 10.* Gather up the places. I am not sent, but to the lost sheepe of Israel; and in the other place, there he came to seeke, and save that which was lost, that is, lost in the sight and sense of his owne misery, lost in regard of his owne ability and sufficiency to helpe himselfe: Then lastly, willing to be disposed by another, this is the nature of a lost man. The man that is in the wildernes, if hee knew not the way out, there is no meanes to succour him; therefore he is willing and contented, that any man should direct him the way out: if a man should say, this is the path that leads you out of the wildernes to such a place, would hee not yeeld to his advice, hee were but a lost man; so dost thou see, that thou art lost, if thou liest in the wildernes of sinne, thou art a damned man; and then lost, dost thou see that thou art unable to come out and succour thy selfe, art thou contented to be informed by God, and disposed by him, then marke what the text saith: The Sonne of man, the Lord Jesu came to seeke such sinners, and the Lord will never leave till he finde thee, and when hee hath found thee, hee will never leave till hee hath saved thee: the Lord, though thou canst not seeke him, hee will seeke thee; and when hee hath sought thee, hee will save thee too. Then if the end of Christes comming, and the scope of his sending, be to save a lost sinner, then above all, hee will attaine his owne end, fulfill

what was betrusted to him, hee will seeke and save him.

*The second
ground.*

Because an humble broken soule, is the fittest subject to set forth the glory of the riches of Gods grace and Salvation, that is in Christ purchased, and through Christ conveyed to the soule: I say they are the fittest subjects for God to worke upon, for the Lord to come to and dwell in, and to set forth the honour of the worke of Redemption as it deserves, *Ephes. 2. 11. 12.* The text saith, hee worketh all things according to the counsell of his will, and why so? namely, to the praise of the glory of his grace. Now observe it, there is no soule so fit to set forth the praise of the glory of the grace of the Lord, and the great worke of Salvation, as a broken soule, and selfe denying heart: for an humble soule denies all in it selfe, but expects all from grace, and the free favour of God. It saith, it is unworthy to receive mercy, that it needs and beggs, and therefore an humble soule is the fittest of all to set forth the great worke of God, all the Councell of God; to set forth the riches of his grace, that all may be said to be grace, as in that of *Zacharie*, when the temple was built, thy cryed, *Grace, Grace, Grace*, as who should say, grace layeth the first stone, and grace layeth the last stone; all is of grace, from beginning to ending: so an humble soule setteth forth the freeness of Gods grace abundantly, and saith, I deserved nothing but hell, and if I have any thing but hell, it is from Gods mercy. But a proud heart, hee opposeth the worke of God, all the work-

workmanship of the grace of God : The proud heart will have something of it selfe, and take something to it selfe to boast of, and where is grace now ? it's not grace, but your parts and abilities that you attribute all to, and by that meanes hinder the setting forth the riches of Gods mercy in Christ : Therefore an humble soule is the best shop, wherein the great worke of redemption, and frame of salvation may be seene : the poore soule will say, Looke what the Lord hath done, and it is marvellous in our eyes, it ought to be marvellous in our hearts. Looke as it is with men ; No wise man will dwell in an house, where his credit may not be maintained, and where hee may not have all conveniences necessary, and therefore no marvell though Christ comes into an humble heart, it is the fittest place for the credit of Christ : Christ would worke all in the soule ; the humble soule is content, he shall take notice of it. It is a schoolerule, there is no wise man that disposeth of the frame of a building, but if he hath disposed of it, he will set it up, and dwell in it, unlesse he wants power or wisdome, power, in that he hath begun a thing, and was not able to finish it ; none of these can befall God : God is a wise sufficient cause, hee never disposeth of a matter fully, but he brings a frame and a forme to the matter disposed : Now when the Lord hath prepared a building, and framed an humble soule to dwell in, if hee will not finish his frame, hee must want power and wisdome : But these cannot be wanting, to an almighty, and most

most wise God, therefore hee that hath fitted the heart for his owne credit, and for all conveniences, that all may be wrought by him, and all glory may come to him, surely that powerfull God, that cannot be hindred, and that wise God, that doth nothing but out of wisedome, hee will reare up the building of grace, and salvation shall be bestowed upon the soule.

*The third
ground.*

Because now all hinderances are taken out of the way that should stop him, and all impediments that should let him, are removed wholly, therefore the place being for him, and he ready to come, he must of necessity come: for if there be any hinderance to stop the comming of Christ into the soule; it must either lie on his part or on our part, but it shall appeare that there is no hinderance either on Gods part, or a broken soules part, therefore there is nothing can hinder the Lord from comming: if there be any thing on our parts to hinder him, it is either because wee love our selves, or cleave to our sinnes: Now a broken heart hath renounced both these; an humble soule saith, sinne shall not rule in mee; and a selfe denying heart saith, I cannot rule my selfe, and therefore Lord guide mee with thy grace, now the way is ready, the soule is divorced from all other matches, therefore it is ready for the Lord; the humbled soule hath renounced sinne, and all authority of it selfe, and would have Christ rule over it: Now therefore all impediments must be on Christ's part, that which cannot be, Revel. 3. 20. Our Saviour Christ is so farre from being unwilling

Unwilling to come into the soule, that he stands knocking at the doore; hee knocks at a proud loose heart, at a base drunken heart, Forsake these sinnes, and entertaine a Saviour: renounce these corruptions, and entertaine thy owne salvation: be not under the power of corruption, that will undoe thee, but submit to Christ, that will redeeme thee: HEE knockes and knockes againe, *Open my L o v e, my D o v e, my undefiled one*: the Lord knockes thus at the doore; therefore if the doore be open, he will surely come in & tayke his presence steth himselfe, *I stand at the doore and knock*: hee hath stood often at the heart of many stubborne sinners, and knocked by mercies and judgements, and knocked by the word, and all blessings hee hath bestowed, and saith, *If any will open, I will come in and dwelle with him*. Now then, he that promiseth, that if the doore be open, hee will come in, if the doore be open, that hee may come; there is no tyme readinesse in him to come into the soule; but in an humbled soule, the doore is open, away soule, away selfe, I trust you not, let the Lord come and rule in, & take possession of the heart of mine; the doore is wide open now, and the Lord knocked before, is glad to take the occasion, and comes speedily into the soule prepared and humbled. So then if it be the end of the ruling and comming of Christ, if the glory of his mercy bee advanced thereby, if there be no hindrance, neither on our parts, or on Christ's part; then the soule being thus disposed, imediately expect our Savour, for hee will come. Thus much for the proofe.

Quest.

I confesse, nothing should be deare (and if I know my selfe) there is no sinne, but I am content it should be loosened from mee, my sinne I have abandoned, my selfe I have renounced, and yet I find no comfort, so that this doctrine is not true, or my hearte not cured.

Answ.

Is it thus with thee? then Christ is come, but thou perceivest it not. When Jacob awaked out of his sleepe, *Surely (said hee) the Lord is in this place, and I perceived it not* : And so the Lord is in thy soule, and thou perceivest him not.

Quest.

Answ.

But can Christ be, and not be seene? *I* t is too often, and the *s*t. On our part, hindrances are of two sorts. *2.* On Christ's part: Those on our parts, are of fourte sorts.

i.

Christ is come into thy soule, and thou dost not know him. *Matt. 14. 26.* When Christ was nearest to comfort &c, they thought it had beeene a spirit to terrifiethem. So thou saiest, thy sinnes are ugly to thee; thou thinkest this is not Christ, but it is: *Jesus Christ is there, and thou seest it not. John 20. 15. 16.* The poore soule of the woman longed for Christ's society, and shee thinking it had beeene a gardner, enquired of a Saviour, for a Saviour: *So a broken hearted sinner seekes a Saviour; if you know how I may obtaine favour with God, counsell a poore sinner.* It is Christ that gives thee the heart to seek him, and that Christ thou seekest: by the vertue of a Saviour, thou seekest for a Saviour, as a man lookes for a candle, by the light of his candle. *John 14. 9.*

Thou

Thou attendest not to our Saviour when hee comes ; hee that comes, quietly conveies himselfe, and thou feest him not : as to his Disciples, when they were all shut up in a Chamber, then hee appeared in the midst, Luk. 24. *why seekest thou the living among the dead.* So wee rub the sore dayly, and thinke, das gracie come into such a heart : Whilst thou art thus looking on corruption, thou canst not see Christ : *why seekest thou the living among the dead,* why seekest thou a Saviour to comfort thee, among corruptions that would condemne thee. It was not the fault in *Hagur's eyes*, that shee saw not the fountaine, but shee attended not to it ; so wee sit disconsolate, and Christ is in us, but wee looke not after him : A man that waits for a Noble-man ; if hee come not at the houre appointed, hee goes into a corner and weepes, because hee thinks he hath taken distaste, and this, whilst the Noble-man approaches, and is there a great while, before hee knowes it ; so while wee goe drooping under our corruptions, the Lord Christ comes not, and wee goe to dis-couragement, and in the mean time Christ comes, and wee see him not. Hee that goes in a dungeon shall never see Sun-shine, though it shine never so cleerely ; so when this Sonne of Righteousnesse shines, wee goe into the dungeon of discouragement, and so perceive him not, though hee shines most cleerely. *I will not liue etiis T. iud. 1:10* Wee also are not able aright to know when Christ is in us : because wee judge him by sense, and some extraordinary sweetnesse, wee imagine him

2.

3.

should be in us : wee judge upon false grounds ;
evry sinner sett up a fancie in his owne Imagi-
nation, that if Christ comes, strange matters
will be wrought. Now framing this fancie in his
concieit, he will take no other evidence of Christ's
comming.

It was the fault of *Gideon*, *Judges* 6. 13. he
judges God's presence there, upon false grounds ;
for hee was with him, as well to helpe him beare
the misery, as to deliver him from it ; so it is with
an humble sinner burthened with the sight of his
abominations ; when the Ministers say, The
Lord is with you, you broken sinners, they reply,
If the Lord be with us, why is all this befallen us :
what, say some, distempers so violent, corruptions
so many, and can the Lord be there ? where are
those miracles the Saints heretofore have found ?
Behold what God did for *David*, for *Elias*, for
Paul, they ded captivity captive, and were more
than Conquerors over their corruptiones, and yet
were iaceburthened with our sins. I answer, the
Lord is as well present to helpe thee contend
against sinne, as to make thee domineere over it.
The same Apostle that was more than Conqueror
at one time, was led captive at another, *Rom. 7.*
23. And had the flesh lasting against the Spirit,
Rom. 8. 1. Gal. 5. 17. This is your errancie ; you
think if the King come, iuste will be no Trai-
tors ; but Traitors will follow the Count : you
think if the King come to your hams, hee must
needs promote you to some place of honoure.
This is the apprehension of a knole heart : Wens
bloud

Christ in me, then I should have such and such sufficiency ; these are desperate mistakes, John 39. 23. It is a patteme of a broken Soule that depends upon some stirring apprehension, if I had that ability, if my heart could so breake, if I had such assurance, then Christ were come : You will not believe the King is come, unlesse hee hug you in his bosome. Thus wee judge according to sense, not according to the promise of Christ, who is blessed for ever : It befalls the Soule as *Isaiah*, Gen. 45. 34. Hee would not believe their word ; but when hee saw their Chariots, then he was perswaded of it : this is the frame of disconsolat spirits. Wee have the word of God, to confirme the presence of Christ, unlesse you be Charioted with that ability, as to triumph over all sinnes, your spirits are not revived, you believe not that *Joseph* is yet alive, your Saviour is with you.

When our eyes are held, namely when the sting of Conscience seizes, or when the fierceness of temptation presseth in, or else when some worldly inconvenience fits close, so that the thoughts of a mans heart are wholly bestowed upon that object, the Soule cannot owne Christ, though he were close by him. A man that hath his heart swayed with sad meditations, though hee meet with a man of his acquaintance, yet hee would not know him : So it was with the disciples, looke Luke 24. ver. 32. Did we not *our* hearts burne in us yesternay, or there was testimony enougth, of a divine presence, it was a Christ that spake, but wee were not able to set it : So when

the soule is taken up with two hurries, partly with temptation, partly with worldly occasions, it sees not Christ, though the heart burnes towards him : this is the ground, why, when Satan lets flie, though wee proponnd never so many promises, alwayes those perplexed Spirits forget what is spoken, and their minde is only upon temptation : They attend not Christ in the promise, because their eyes are held, though they be in their privie Chamber, and may talke with our Savl-Our, *Psalm. 13. 23.*

The Lord Jesus, out of our just deserr, doth hide himselfe, *Esay 8. 17. Psalm. 31. 22.* Now Christ hides himselfe in these three cases.

1. When the Saints fall into some foule grosse sin, or else are at truce with some boosome corruption, though but an infirmitie, then God doth withdraw his presence, for obedience is the tearme of Gods presence, *2. Chron. 15. 1.* Hee is with us, while we are with him : If then the Saints breake company, no marvell though Christ withdraw his society, *John 19. 21.* This is the tenure of Christs manifestation, provided wee love him ; but if not, hee is gone, *Psalm. 51. Create a new Spirit within mee,* (as who should say) all is to begin a new. This God doth so shew his indignation against sinne, heewill not beare nor bolster it, nor not in his owne, and this God doth not only when they sin foulie, but when they are at truce with a distemper, though but an Infirmitie as for example, if a Christian be overtaken ordinarily with a cholericke distemper, if a Christian be eager

of the world, or growes dead in services, it is just with God, that these men should be destitute of their comforts.

When the Saints of God grow wanton, abusing the sense and sweetnesse of the feeling of his favour, thereupon growing carelesse, now God seeing a man abusing his goodnesse, it is just with him to estrange himselfe from that Soule, that hee may labour for his former strength againe,
Cant. 5. 2. Psalm. 30. 6.

The Lord hides himselfe by way of prevention, as thus ; hee will not make some of his to apprehend his favour, lest they should pranck up themselves in the privilege, and censoriously contynne their fellow brethren ; but holds out the heart at the staffe end, so much mercy as may serve his turne, that hee may be a little comforted, and yet humbled. If the Father see the child grow proud, hee keeps him upon dependance, that he may have better obedience. So God sees wee have unruly hearts, and therefore keeps us upon dependance, that hee may have more obedience,
John 16. 12. If there were high sailes upon a little Barke, they would drowne it in stead of carrying of it : So men proportion their sailes, according to their Barke. This is one maine ground, why God takes away the sense of his favour : The Sea is the world, the Soule sailes about, and a little gale carrieth it on, but if it should have great sailes, they would drowne it ; not that grace doth this, the fault is not in the sailes, but in the boat that will not beare, &c. So the fault is not in
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grace, but in the Soule, that cannot beare it : This is the reason why many men have度过 their dayes in sorrow, and at their death have great assurance : It was the speech of a good man, that God will not alwayes give his servants a cup of Sack ; his meaning was, hee would not alwayes comfort them ; the comforts of Gods Spirit are better than wine, how much of this comfort with a proud heart, would cause him to trample upon every man : Therefore God keeps the cup to the last. If while therefore God keeps us under hatches, if while hee withdrawes his hand, wee doe contend with the Almighty, and often say, why should I pray, and God answers not, heare and God accepts not ? if when wee are kept low, and doe thus, if then wee had what wee would, certainly wee would tame our backs to the Almighty and say, as they in *Jerome 2. 31. Wee will come no more unto thee* : Therefore it is good for God to doe thus, wee are not able to beare this saile, else God would give it.

Vse I.

If this be so, let every Soule take his part and portion : All you stout disobedient spirits, that will not obey the Gospell of God, all hearts not broken, and spirits not humbled, I have nothing to say to you for the while : But you that have any obedience of the worke of the spirit, and grace in your Soules, you that are now willingly converted, and resolutely perswaded to give way to Christ, and breake open doore to a Saviour : if there be any Soule that hides himselfe according to the former doctrine, you humble, broken hearted

hearted sinners, goe your wayes with comfort, and the God of heaven goe with you, nay, hee is with you, hee will meet with you at home, nay, hee will meet with you in the mid-way ; what e- ver thy sinnes, or miseries, or wants be, here is consolation, ye? abundant consolation, to sup- port the heart, if thou beest a poore broken hearted sinner, it is enough, the Lord Christ will come into your soules, and let then what will, or can come, the Lord Jesus will come, and that suddenly. But you will say, So many are the sinnes that lye upon mee, my corruptions like clouds, come in upon mee, all my oathes and drunkennesse, all pride, and loosenesse, and vanitie, and earthly mindednesse, all my corruptions come in upon mee, and the guilt remaines, and they are not pardoned : their horror remaines, and I cannot get my soule pacified in the assu- rance of the forgivenesse of them : that pride, and adultery, and drunkennesse, army after army, Le- gion after Legion of sinnes, press in upon mee. Are your soules thus perplexed with miseries ? why, I beseech you, consider what I say : art thou humbled thou polluted heart ? art thou oppressed with thy corruptions ? doth thy soule say, it is the greatest burthen I have, the greatest wound I feele ; if my heart were but rid of my sinnes, my soule should be quiet, and my heart pacified ; why then, If the Lord seeth thee humbled, hee will never see thee corrupted, hee will come suddenly : let all thy corruptions come accusing, let all thy sinnes rise up at armes against thee : yet if thy

heart be broken for these, and humbled in the consideration of these, and resolved to forsake them, the Lord will come suddenly, and then mercy will come to pardon all, to subdue all these cursed distempers that hang upon thee : But you will say, What will this Lord come into my soule, this wretched soule, these mud-walls, this abhominable heart ; what to mee, will the Lord come to my temple ? such hideous sinnes have I committed, and the Lord come into such a rotten cottage, and such a base cursed heart as mine ? Aye, marke what the text saith, *I stand at the doore and knock ; If any man will open, I will come in.* Hee knocks at the doore of every proud person, and adulterer, and drunkard : if any adulterous person will open, the Lord will come and sanctifie him : If any uncleane wretch will open, the Lord will come and release him from all abomination : what a comfort is this then ? let Satan accuse us, and sinne condemne us, if the Lord will comfort us, who can discourage us ? if the Lord will save us, who can condemne us ? Againe, as this is comfort against all sinnes : so there is marvellous comfort against all extremities and miseries : If thou art humbled, let miseries come, and troubles and temptations come, and Christ will come too, into an humble Soule, in all weaknesses, Christ will come, to strengthen in all disgraces : and will come to honour thee, here is comfort : The favour of men goeth away, the neerer a man goeth to God, the farther they goe from him, hee is a stranger now to his brother, and an alien to his mothers

mother Sonne : why, let thy wants be what they will, and let troubles come, and weaknesse come, though they come, the Lord will not goe away ; though friends be farre off, the Lord will be neere unto thee : Be therefore comforted, for even the wise man saith, a man will change honour to get a commoditie, sometimes hee will part with honour, for profit, and money will supply all ; whatsoever the world can doe, money can doe. Therefore this quiets the rich man ; I have it by mee, I have many wants, that is no matter, I have it by mee in money : haply hee wants a house, that's no matter, hee hath it by him in money, and therefore can build him one : hee wants cloathes to cloath him ; but hee hath it in money, and that will buy them, (thus money answers to all.) You that are broken hearted sinners goe home chearfully, eat your bread with glad hearts : the Lord accepts you, and how ever men will not looke after you, but looke aloofe : goe home, and the Lord comfort you more and more, know the Lord Christ comes suddenly and answers to all ; it was the speech of Christ to his Disciples : *Feare not little flock, it is your Fathers will to give you a Kingdome* : You are troubled, you shall have a Kingdome, that will quiet you : you are disgraced, you shall have a Kingdome, that will honour you : you are in persecution, you shall have a Kingdome, that will comfort you. Let an humble Sonne goe downe into the Sea, and fly into the uttermost parts of the earth, yet it will comfort thee, the Lord will

come suddenly, and bring his provision with him ; wherefover thou art, hee will be with thee, to comfort thee and cheare thee. You little ones that are humbled, it is not your Fathers pleasure only to give you a Kingdome, but his Sonne and hee answers all : what though thou hast many miseries ? thou hast a Christ that is the God of all mercies : thou hast many sinnes, what of that ? thou hast a Christ, that is the God of all grace ; where ever thou art, hee will bee with thee ; though thou wert banished, yet he will wander up and downe all the wildernesse, but he will find thee and bring thee upon his shoulders, to cheare thee, and comfort thee here, and give the end of thy hopes hereafter : If wee be not comforted hereby, it is a shame, therefore let every sad Soule take his part : if you have Christ, you have enough, though you never see good day after.

Now wee come to the second doctrine.

Ques. 2.

When the Lord Jesus comes to the humbled Soule, hee takes possession of it as his owne : now when the soule is at Gods dispose, that mercy may doe what it will with him : and then the Lord takes possession, *Ezek. 16. 8.*

Ques.

Ans.

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Wherein lies the Soveraigne possession ?

It appeares in two particulars.

The Lord Jesus undertakes for the Soule.

Hee disposes of it to his best advantage.

Hee undertakes for it, (namely) hee takes upon him, to shelter it from all the evill which it could not avoid : I told you before, the sinner sees his vilenesse of sinne, and desires now to be freed,

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but cannot deliver himselfe, and therefore sues to Christ. Now our Saviour steps in, and saies, hee will undertake to pay all : If men be oppressed with some outragious enemy, they seeke to some forraigne Prince, and submit to him, if hee will take the protection of them. So when the Soule is oppressed with too many sins, with too heavy pangs, it falls downe and desires Christ to be Lord protector of it ; and then presently Christ comes and frees it from the evill. 35. *Numb. 25.* it was an Injunction, that the man-slayer should fly to the Cities of refuge, and they should open the gate to him : the man-slayer is the poore sinner that is pursued, now hee flies to the Lord Jesus, his refuge (as *David* often speakes.) Now Christ receives and delivers him from the hand of the avenger. The dangers of an humble heart are three, for which Christ undertakes ; first, the justice of the Father not satisfied ; secondly, the temptation of Satan not conquered ; thirdly, Sinne, not yet subdued : All these the Soule sinkes under, and cries, who will deliver mee : when the heart is thus, Christ is come to rescue it, and saith, be comforted : the justice of my Father I will satisfie, the malice of Satan I will crosse, the power of corruption I will cashier. *as signs*

The sinner sees a just God, that will have his glory : when thus justice makes out, Christ puts in Bale. When a man is arrested, if some great man give his word, hee is acquitted : so when the venom of Gods vengeance pursues thee, Christ passeth his word, hee will see all satisfied, bee

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therefore comforted, Christ's word will goe, hee
desires no other pacifier.

Temptation is subdued, sinne and Satan must
give way: That supreme authority makes sinne
and Satan vanish. *Rev. 1. 18.* A key is an en-
signe of authority, he that hath the Key, may
let in and shut out whom hee will. So Christ can
bring out whom he will, *Ephes. 4. 8.* Looke how
Conquerours lead captived slaves, so Christ
leads sinne and death, *Luke 10. 18.* When the
Scepter of Christ was displayed, Satan fell like
lightning.

3. Sinne comes to be cashiered, sinne pleads pre-
scription in the Soule, and challenges a title; yet
Christ having taken possession, hee will have all
charges; when sinne saith, I have possessed the
Soule from my yowrh, therefore why should Iour
Christ replies, it is usurped, all this title is but
forged, it is mine, and I come for my owne, there-
fore sinne depart, *Rom. 8. 3.* Christ condemnes
sinne in the flesh: to condemne sinne, is as much
as, when a man hath cast in his cause, hee layes
claime to a thing, and is cast by law. So sinne
layes claime to the Soule: and Christ comes and
condemnes sinne in the flesh: Hee makes the
cause goe against sinne: for sinne claimes right on
this ground, every soule of *Adam* is the childe of
disobedience, he is under my power, and death
is his due from mee. Now Christ answers, Those
for whom the sinne of *Adam* hath beeene satisfied,
over those sin hath no possession: but the Soule
is such; death *Adam's* sin remaine? I have satisfied
for

for it. Is sinne strong ? I have led captivity captive : thus sinne loseth his cause, this is to condemn sinne in the flesh, *Act. 26. 18.* First they were turned from the power of Satan, and then followed remission of sinnes, and sanctification.

Hee disposes of the Soule for his best advantage ; when Satan the strong man kept the houle, and the soule was at his manage, and tillage, it either lay fallow ground, as *Ier. 4. 3.* overspread with thornes. When sinne and Satan rule the heart, they blinde it, and the whole entertainment on our part, as God calls, so the Soule entertaines that call: and that appeares in two things.

The sinner receives the worke of grace and mercy, being empty : The Lord may powre in what he will, there is roome in the Soule to entertaine any thing: and this is called passive receiving, namely hereby God fits the Soule to receive mercy, and prepares it, that it may come, and the soule being emptied, entertaines the worke of mercy.

The soule being emptied, and having received vertue from God, returnes an answer to this call; and this we call active calling. The soule having received power, by vertue of that power returnes an answer to the call of God, as it is with an echo ; first the ayre is moved by the voice, secondly, being moved it returnes the same voice: So it is with the answer of the Soule, *Psal. 27. 8.* Like that of the men of Syria *1 Kings 20.32.33.* When *Ahab* said, my brother *Benhadad*, so the sinner waits and lookes, when will God have mercy, at last God saith, my sonne, and the Soule answereth,

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reth, thy Sonne Lord, *1 Cor. 3. 22.* marke how they
answer : Behold wee come, for thou art the Lord
our God : The Lord saith, come away, and the
Soule saith, behold I come, *1 Cor. 6. 17.* Its the
same voyce that echos, the same beame that re-
flects from the wall : So it is the same spirit that
returnes the voyce : and this answer of the Soule,
wee learnt it faith. Now wee have cut out
our worke, and for the further handling,
we have chosen this text, which is,
to discover this worke of
vocation.

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